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THE BRADDO SAMAJ



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THE BRAHMO SAMAJ

by

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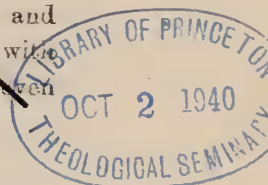
largely on the attitude of the missionary. If he can bring himself to a position where he is truly glad to see his Indian brother increase, even if it means a partial surrender of his own authority, only the happiest results will ensue. The Madras Legislative Council affords a noble example to missionaries. Nothing is more deserving of praise than the temper displayed by its British members. It is a long and thorny road to self-government. It demands patience, tact, and wisdom on the part of its teachers. Are we all prepared to do our part, and grapple with the task? I doubt if we half realize the greatness of the problem. One thing is certain. The missionary and the Indian Christian must work out the problem together. They must bear and forbear with each other. The missionary who thinks he can keep the reins entirely in his own hands, and pass over the same on a fixed date to the Indian, had as well take his departure now. That is not the path to self-government that God ordains that we shall travel. We must learn to know and love, eye and serve each other before the goal is reached. This only can be done by taking the Indian into our counsels and leading him step by step. And our Indian friends must bear with us in the weaknesses and the infirmities which alas, cling to even the all the sinful sons of men.

## THE BRAHMO SAMAJ: ITS PAST, ITS PRESENT, AND ITS POSSIBLE FUTURE

EDWIN GREAVES

The history of the Brahma Samaj covers only thirteen years less than a century. It is not too soon therefore to endeavour to gauge its real position and power in India, and to consider, in the light of its achievements in the past, what place it is likely to take in the religious future of this great land.

We do well to remind ourselves that the influence of a movement may be far deeper and wider than any organization, or organizations, which seek to give expression to that movement. The Brahma Samaj, or rather Brahma Samajes, are but partial embodiments of a spirit which is abroad in India at the present time among many who have come into sympathetic touch with Western thought and Western ideals. That spirit is vague and restless, it is frequently uncertain of its position, indefinite as to its aim, and equally so as to its method. The Brahma Samaj is simply *one* endeavour



to focus and embody this spirit; it can neither direct nor control it, and gives little promise of being able fully or adequately to do so in the future.

### The Leaders

Although the movement has had not a few able and earnest workers the three outstanding names are Raja Ram Mohan Roy, Devandra Nath Tagore and Keshab Chandra Sen. The first founded it in 1828, the last died in 1884, Devandra Nath Tagore still more recently. Since 1884 there has been no such dominant personality as in the earlier days. This, however, does not necessarily mean any weakness in a movement; it may be quite the reverse. Sometimes great leaders impress upon a movement too much of their personality and sufficient place is not given for the expression of those essential and permanent elements of thought and purpose which lie at the back of the movement. There is, moreover, the danger of leaders taking upon themselves such a measure of responsibility in the organization of the movement and the development of its institutions that energy and initiative on the part of the rank and file are not encouraged and consequently there is no proper sharing of the work and responsibilities belonging to the whole movement.

### Raja Ram Mohan Roy

Raja Ram Mohan Roy was born in 1774 (1772 according to some), in the village of Radhanagar in the District of Burdwan. Some of his ancestors had been in the service of the Mohammedan rulers of Murshidabad, and though remaining staunch Hindus had been broadened by their education and general outlook. In his early childhood Ram Mohan was educated at home, later on in the village school. After a time, probably with a view to future Government service, he was sent to study Persian and Arabic at Patna. Apparently his studies carried him beyond the question of mere language; familiarity with the teaching of Mohammedanism and Sufism broke down his belief in polytheism and idolatry. This great change in his religious convictions became manifest on his return home and there was much friction on this account. So severe did the differences become between him and his father that at the age of 16 or 17 he left home and became a wanderer for some years, travelling, it is said, as far as Tibet, and there becoming familiar with Buddhism. Later on he settled for some years at

Benares and studied Sanskrit and Vedantism. Probably about the same time he commenced the study of English.

Ram Mohan's father died in 1803 and it was probably about this time that he entered the service of the East India Company. The duties connected with such a post were little to the mind of Ram Mohan and he retired from the service in 1814, and up to the time of his death, some nineteen years later, he consecrated his life to his religious work.

So eager was he to pursue investigations on religious matters that he is said to have studied Hebrew and Greek, in order that he might deal with the documents of Christianity in their original languages.

### The Precepts of Jesus

In 1820 he published "The Precepts of Jesus, the Guide to Peace and Happiness." During these years he appears to have been greatly captivated with the teaching of Jesus Christ and was not insensible to the greatness of His character and personality; but though drawn towards Christianity he remained a Unitarian theist. About 1824 he became closely associated with a young Baptist missionary, a certain William Adam. Mr. Adam is said to have become a Unitarian under the influence of Ram Mohan. Raja Ram Mohan Roy enjoyed the friendship of Alexander Duff also and their relations were most cordial. The Scotch educationalist received no little help from the Raja.

### Atmiya Sabha

As early as 1815 Ram Mohan had founded an Association, called the Atmiya Sabha, composed of men of kindred mind with himself, or men prepared to discuss theological questions with an open mind. This Association existed until 1819 when its meetings appear to have ceased. The years of the existence of the Atmiya Sabha were years of considerable literary activity. Ram Mohan's great concern was to see idolatry abolished and a severely monotheistic creed accepted as a Hinduism. Probably this position had been largely reached through his studies in Mohammedanism and Christianity, but his endeavour was to base his creed on the Upanishads and to establish his claim that true Hinduism was essentially monotheistic from the first, and idolatry and polytheism were later accretions which must be thrown off. Another subject which engaged his endeavours was the abolition of Satee.

The publication of the "Precepts of Jesus" involved the Raja in considerable difficulties. By Hindus it was attacked as too Christian, by Christians as not sufficiently Christian, for as much as it failed to give to Jesus Christ His place as the Saviour of the World and accorded Him merely the position of a great Teacher.  
(To be continued.)

### EDITORIAL NOTES

**Religious Ideas.**—It is the habit today for each religion to try and prove that its thoughts are superior to those of all other religions and in this way to win converts to itself. Even Hinduism has made feeble efforts in Europe and America to proselytise notwithstanding the fact that it is not by nature a proselytising religion. One is forced to ask oneself, "Is it necessary for Christianity to adopt this common method in order to reveal its uniqueness?" This reflection arises from reading the controversy between writers in the *Indian Social Reformer* and the *Dayanodaya* as regards the respective values of the Christian and Hindu doctrines of Incarnation. Mr. Macnicol aims at proving that the Christian teaching on this subject is far superior to the Hindu. This naturally the Hindu denies. We are not concerned now with the fact in dispute but with the method. We ask again, "Is it necessary for the Christian to prove that the Christian teaching is superior to the Hindu teaching on this subject?" This leads naturally to another question, "Is the method of comparison here the best method to use?" We cannot help feeling that too much has been made of this method in India and far too little of the method of what we may call illustration. This latter method is that adopted by the evangelists in China with such great success. The essence of this method consists in taking the religious ideas that are found in other faiths and using these naturally to illustrate the Christian conception without going into their respective merits. One may well ask, "Is it any good standing on the old battle ground of comparison? Is there any likelihood that in the majority of cases we shall win a single adherent for our cause by this method of distinction?" There is no doubt that it has failed in India and it must fail in most places. We may try to convince the High Churchman that the Non-conformist theory of the Church is the better and the truer to the mind of Christ and he may try and convince us of the opposite but in the great majority of cases such argument is not productive of results. So it must be and has been in India. The Indian believes that his theory of Incarnation is the better one and mere argument is not going to change that belief. As a matter of fact it needs a very well trained mind to appreciate the distinctions that actually exist between the two theories. That the religious ideas of different nations and of groups in nations vary considerably goes without saying. One may or may not be better than the other. Surely however the essential point in these things is not the exact



ian men and women to seek other walks of life. The interest of the Kingdom of God requires that our men and women should penetrate into all walks of life to leaven society. We are thankful for a Kali Charan Bannerjee, a Dr. Satyanathan and a Rai Sir Harman Singh. We do not want all our educated Christian young men and young women to offer their services for direct Christian service. I for one rejoice to see in any sphere of life Indian Christian men, provided that they keep themselves worthy members of the Church. But we want these young men and young women to remember that our Lord Jesus can use in His Church and in the evangelistic or medical work the keenest and the most cultured intellects. Your Church and your country need the whole time service of not a few of you. What keeps you then from offering your whole-time service to the Church and to the Kingdom? Is it not true that many of you have not yet realised the claims over you which Christ has and which India has? Shall we who say that we have seen the love of God for us and for the world manifested on the Cross of Christ be less consecrated than Gopal Krishna Gokhale? Shall we not as truly be servants of India as those who belong to that Society?

### Difficulties

Not a few of these young people say that while they are really anxious to serve the Church or any foreign Missionary Society the conditions are such as will not enable them to enter the Christian ministry. The Churches cannot support them even though these men are prepared to deny themselves to their utmost; and they say that they do not expect to be happy in the service of the foreign Missionary Societies. There is no doubt that many of these men want simply to excuse themselves. But in the name of my Lord, may I ask my Missionary brethren and sisters, is there no room for improvement in the Missions with regard to the employment of educated Indian Christian men and women? What are the complaints of these men? They say that the salary they can expect in a church or in a mission is very inadequate. While these men should never expect to get what they can get in Government service or in other works of life, you will admit that many of them need and ought to be paid higher salaries than many get now. I wonder how many of our foreign missionaries know the needs of our men. Is it not true that while you do not intend to be unkind,

your ignorance of the needs of our men makes them despair of Christian service. Then there are others who complain not of their salaries but of their status. Here again I must confess that not a few of these men are really unreasonable. They must prove their worth before they can be entrusted with authority. They must prove themselves worthy of the confidence if not of the friendship of the missionaries. But when this is candidly confessed, may I once more ask my missionary friends, "Is there no room here for improvement?"

I will conclude this paper by a few words to my younger brothers and sisters in the Indian Church. Probably in many a Church in India and in many a Foreign Missionary Society there are factors which may make it unpleasant for some of you to serve in them. But remember that this cannot absolve you from your duty to your Church and to your Master. If you shirk Christian service simply because it is not quite pleasant for you to serve your Church or a missionary society, are you true to yourself, to your church, to your country and to your Lord?

(Note.—The problem dealt with in this article is a most difficult and urgent one and while not holding ourselves bound to assent to all the statements made we commend the article to the earnest and prayerful consideration of all our readers.—Ed.)

## THE BRAHMO SAMAJ: ITS PAST, ITS PRESENT, AND ITS POSSIBLE FUTURE

EDWIN GREAVES

(Continued.)

### Founding of the Brahma Samaj

Apparently for some years Ram Mohan threw in his lot with Mr. Adam, who had started a Unitarian Church in Calcutta. This was not a success, however, and in 1828 Raja Ram Mohan started the Brahma Samaj, or, as it was at first called, the Brahma Sabha. He stated, "My direct object in founding this Church is to persuade my countrymen to forsake idols and to become monotheists." In spite of opposition, considerable progress was made and in 1830 his new *Mandir*, or church, was opened in the Chitpore Road and formally placed in charge of trustees. The building was to be used for the worship of the One God, and was

“for all sorts and descriptions of people without distinction.” Idolatrous worship of any kind was most strictly forbidden, not even a “statue or sculpture carving painting picture portrait or the likeness of anything shall be admitted within the said messuages building land tenements hereditaments and premises and that no sacrifice offering or oblation of any kind or thing shall ever be permitted therein.” It was also expressly laid down in the Title Deed that in the *mandir* no religion or object of worship was to be “reviled or contemptuously spoken of or alluded to either in preaching praying or in the hymns.”

The opponents of Ram Mohan were not inactive: they started a “Dharma Sabha” and for a time controversy raged furiously. Factions of the two parties were much in evidence in Calcutta life.

A little later than this the Raja left Calcutta on a visit to England. He went as the Ambassador of the Ex-Emperor of Delhi to plead his cause with the East India Co., but this was rather the occasion and opportunity of his visit than the real purpose; he had long wished to visit Europe and to spend some time in England. This was the close of the career of the Raja in India, as he never returned. He died in England and is buried in Bristol. The date of his death is September the 27th, 1833.

Raja Ram Mohan Roy stands out as a remarkable personality. He bravely strove to bring his countrymen to accept a monotheistic faith and to abandon idolatry and though endeavouring to remain a Hindu took a very broad outlook. He wished Hindus to remain Hindus but advocated the acceptance of light from whatever quarter it came; he was strong also in his advocacy of true fellowship with all worshippers of the One God no matter what might be their caste or race. He was an active worker in many directions, not only did he fight strenuously for the abolition of Sati but in other ways also endeavoured to raise the position of woman. He did much also for the cause of education and for the improvement of Bengali literature.

What he accomplished in the way of organizing the Brahma Samaj is small in comparison with the influence he exercised by his life and teaching.

On the death of the Raja, Dwaraka Nath Tagore and Pundit Ram Chandra Vidyabagish became the two pillars of the Brahma

Samaj. The former supplied the weight of his name and positions and also the means, while the latter devoted his time and energy to the service of the Samaj.

### Devendra Nath Tagore

For the next ten years, however, no great advance appears to have been made. A great impetus was given to the movement when Devendra Nath Tagore, the eldest son of Dwaraka Nath, joined the Samaj in 1843.

In 1838 at the age of 21 Devendra Nath had passed through a deep spiritual experience. The vastness of the universe, a vague but very real conviction of the greatness of its Divine Ruler, the littleness and vanity of those things which loom so large in the view of most men, were borne in upon his mind with great force, he became restless and dissatisfied, an earnest seeker after God. A verse from the Isha Upanishad is said to have brought him illumination and great comfort. "God is imminent in all things, in whatsoever lives and moves in the universe: enjoy therefore, without being attached; covet not wealth belonging to others."

On joining the Samaj in 1843 Devendra with twenty associates, entered into a solemn league and covenant, being initiated by Pundit Ram Chandra Vidyabagish. In this covenant they pledged themselves to monotheism, to the renunciation of all participation in idolatry and to daily worship. A small association, the Tattwabodhini Sabha, which Devendra had previously established for the propagation of monotheistic views, was incorporated into the Brahma Samaj; a monthly journal, the Tattwabodhini Patrika, under the able editorship of Akshaya Kumar Datta, helped in the dissemination of the views of the Samaj and its programme. A new day dawned for the Samaj giving promise of great things.

At this period there was a marked tendency for the Samaj to keep clear of Christian influences. In 1845 a clear declaration was made that the Vedas constituted the basis of the Samaj and that its teaching was Vedantism. There was, however, a strong rationalistic spirit present in the membership of the Samaj, and this statement concerning the Vedas brought up the question of their infallibility. Devendra was disposed to support the "infallibility" party. Akshaya Kumar Datta, on the other hand, represented the rationalistic party. His arguments were so strong that Devendra

Nath became unsettled on the question and was prepared to reconsider his position. He sent four young Brahmans to study the matter in Benares. He also himself visited the holy city that he might come to a settlement of the serious question. The result was that he gave up the infallibility of the Vedas. Natural and universal theism was made the base on which the Samaj was to rest, and certain principles were laid down, called "Brahma Dharmma Bija," i.e., "The seed of the Brahma religion." There were four clauses, 1. There is only one God who is the Creator. 2. His attributes were defined. 3. It was asserted that in God's worship man's good consists. 4. Worship was defined as love and obedience. About the same time Devendra indicated his reverence for the Hindu Sacred Shastras by publishing a book called "Brahma Dharmma" in which were gathered together passages from the Upanishads which taught monotheism.

In 1846 Dwarika Nath Tagore had died in England. He had been a very wealthy man but spent his money too lavishly, with the result that on his death Devendra Nath had to face serious financial difficulties. It is much to his credit that he did face them and that bravely, and after a time cleared off all the liabilities and recovered a position of comfort if not of affluence. These financial concerns and the controversy over the infallibility of the Vedas involved Devendra in considerable nervous strain. This was more or less continued for some years, say from 1850 to 1856. He had an open mind and was not averse to moving forward but he was not prepared to be swept along by the more radical party in the Samaj. This party adopted a very wide and advanced social programme. With some of the items of their social programme he agreed. They were advocating female education, the cause of temperance, and widow re-marriage and condemned polygamy. Devendra Nath, however, recognized the need of going slowly in many social matters. He was not disposed, moreover, to go with the party in their theological movements. He regarded, for instance, the settlement of the attributes of God by a show of hands as hardly reverent and certainly not conclusive.

For a time Devendra forsook the arena and from 1856 to 1858 retired to the Himalayas for meditation, worship and reading. In many respects a Hindu to the very core, he certainly was not narrow in the pursuit of truth. He studied not only the Hindu sacred

writings but Mahomedan and western literature, reading such writers as Kant, Fichte and Victor Cousin.

### New Methods

Just before his return to Calcutta an event had occurred which was destined to have important bearings on the future of the Samaj, Keshab Chander Sen, then a young man of 19, had joined its ranks. He, like Devendra, had passed through a very real spiritual experience and had been led to consider very seriously the meaning and purpose of man's life. He became prayerful and studious and gathered round him some young men on whom he succeeded in impressing his own views. He found inspiration from such different writers as Dr. Chalmers and Theodore Parker. On the return of Devendra Nath from his period of retirement in the Hills a close intimacy sprang up between the two men although there was a disparity of 20 years between their ages. Devendra appears to have returned from his wanderings and musings with deepened religious fervour and Keshab was brimming over with enthusiasm. The Samaj's movements received a great stimulus. At this time the singing of hymns became a great feature of the movement. Many of the hymns were the composition of Satyendra Nath, the second son of Devendra. These hymns are remarkable as indicating a very deep sense of sin and much spiritual fervour. We quote one or two hymns or portions of them.

“ I stand as a beggar for Thy grace.

As rivers flow naturally towards the sea, and as naturally the flowers give their scent, so my soul naturally yearns after thee ; so does it naturally fasten its love on thee. It is sin alone that throws me into darkness.

The same sun shines on the huts of the poor as on the palaces of the rich ; thus also is thy grace, O Lord, world-embracing and universal ; and thy gates are open day and night for all.”

“ Knowing that thy love gives salvation and eternal life, I pray for a drop of those waters for my sorrow-stricken soul.

With the aid of that love, Oh thou greatest of friends, I shall rise above worldliness and shall cut through the snares of temptations and shall find rest for my soul.”

### Dress

Again there is, thanks to the genius of Christianity, no such thing as a Christian dress, and therefore I shall not glory in a topee of the newest fashion. This is supposed by some to be the zenith of Christian freedom, the beginning of which is the cropping of the *kudumi* in indignant protest against Hindu superstition and caste. But it may be asked, what is the national dress of India? I am at liberty to confess that it is absurd to talk of our national dress for the simple reason that it is non-existent. A friend of mine has almost gone to the length of maintaining that stitched dresses were unknown to ancient India. When I said that the poet Kambhar mentions the needle in his great epic, he was satisfied that he was a comparatively recent poet. Some Europeans object to Indians wearing European dress, because it is not our national dress, without reflecting that they are anxious at the same time to prove that there is no nationality in India. How can there be a national dress without a nationality? This is a problem. It may be that they dislike it, because we are trying to imitate them. However we may account for it, we cannot go back to the three pieces of cloth, one for the waist, another for the body and the third for the head. The life of a doctor and a lawyer, for example, does not admit of this primitive simplicity. But where do you draw the line of demarcation? I say at our head. That which crowns the most dignified part of man must distinguish him. The wearing of a topee is very often the outward symbol of an inward change. Surely a man with a new hat must feel quite differently from one with a lace turban of the Mysore fashion. The Indian Christian should avoid the very appearance of evil, which in this case consists in looking like a Eurasian.

### Church Worship

Take church worship. It is too big a subject for me to deal with at the end of an article. God does not dwell in temples made with hands. Therefore it does not matter where and how you adore him. Very often this is only an excuse for lack of devotion. (1) Why should we build our churches to look like the poor relations of the European models? What is the use of a steeple and Gothic arches? Why do we not put a Gopuram? (2) Why do we go to church with shoes on? When I was a Hindu, I could not

Understand why a man with shoes on should be allowed to walk into a church, whereas another with slippers should be requested to leave them at the entrance to the tender mercies of the street Arabs. (3) Why do you persist in singing a hymn to the utter horror of musical ears? (4) Why does not the preacher sit down and preach, as our Lord did at Nazareth? I have drawn attention to these points of difference for the sake of showing that in all these and other respects we should keep as close as possible to our Indian customs. Thus only can we root out from the minds of Hindus to some extent the delusion that Christianity is anti-national. Looking at the prevalent state of the controversy, my conviction, borne out by intimate experience, is that Christianity repels the Hindu not so much on account of its essential properties as of its accidental associations. The real soul of Christianity and the soul of Hinduism have not yet confronted each other. Wise shall we be deemed if we prepare for the inevitable crisis by a frank and full recognition of the issues at stake.

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## THE BRAHMO SAMAJ: ITS PAST, ITS PRESENT, AND ITS POSSIBLE FUTURE

EDWIN GREAVES

(Continued.)

### Efforts at Social Reform

The pace was too fast for some of the older members of the Samaj; they were unable to accept the new programme and methods. Pundit Ishwar Chandra Vidyasagar resigned the Secretaryship, the duties of which were now shared by Devendra Nath and Keshab. They together went for a long journey to Ceylon during which their friendship was much deepened. On their return Keshab accepted an appointment in the Bank of Bengal. He found some time for writing tracts and for lecturing, but the Bank work was hardly congenial to Keshab. He resigned in July 1861 and devoted himself entirely to religious activities. Meetings for spiritual intercourse were instituted (the Sangat Sabha), and street processions came into vogue. At this time Western influences were distinctly strong and certainly various. Such writers as F. W. Newman, Theodore Parker, Miss Cobbe,



Victor Cousin and Sir William Hamilton were freely read. It is somewhat remarkable that though so many rationalistic influences were at work the religious and emotional aspects of the Samaj maintained their ground and even increased in intensity. Social Reform was an important part of the programme. The attack on idolatry was maintained. It was decided to give up caste and the use of the Brahminical thread; dancing by professional women was discountenanced, total abstinence advocated and the emancipation and education of women. The Famine of 1861 in the U.P. evoked practical work in the way of an endeavour to relieve the distress, and similar efforts were made to alleviate the sufferers from fever in Bengal.

In this same year, 1861, the second daughter of Devendra Nath was married in accordance with new rites adopted by the Samaj. These rites were Hindu but with the idolatrous portions rigidly excluded. This year also saw the birth of the "*Indian Mirror*" under the care of Devendra and Keshab, the latter being the Editor. This was the English organ of the Samaj as the "*Tattwabodhini Patrika*" was the Bengali. Much thought and energy were also devoted to educational work at this time.

### The Progressive Party

In the following year, 1862, Devendra Nath appointed Keshab a minister of the Samaj. This was warmly welcomed by the younger party in the Samaj but aroused discontent among some of the older and more conservative members. Not only were Keshab's youth and radical views regarded as an objection but also he was not a Brahmin. Further opposition was aroused by Keshab's daring act of bringing his young wife out of the seclusion of the zenana. This brought Keshab into discredit with the members of his own family also.

The education of women IN THE ZENANA became a very important item at this period. It was largely taken up by the "Society of Theistic Friends" which was started in 1863 under the impulse of a visit of Dr. Bhandaji of Bombay to Calcutta.

Pratab Chandra Muzumdar was associated with Keshab in the secretaryship of the Samaj and also was appointed editor of the *Tattwabodhini Patrika*. This growing power of the younger party was strongly resented by the elder members of the Samaj and in 1864 some of them decided to break with the old Samaj and start a

few one of their own under the name of the Upasana Samaj. Pundit Ishwar Chandra Vidyasagar was one of the leading members of the new Samaj. This breach was the inevitable outcome of conditions which had long been present in the Samaj. The younger party was progressive to the point of recklessness. Bitter opposition was offered from outside by the orthodox Hindus who viewed with alarm and resentment the attack of the younger section of the Samaj on some of the dearly cherished tenets and practices of Hinduism. The more conservative members within the body of the Samaj did not agree with the views or methods of some of the radical section, and felt, moreover, that the rashness of these young men might wreck the whole movement. A marriage had recently taken place in which the bride and bridegroom were members of different castes, and the bride was a (so-called) widow. Can we wonder that orthodox Hinduism, and even unorthodox, was shocked and scandalized?

The growing influence of the Samaj is indicated by the fact that enquiries were instituted from Bombay and Madras with reference to the movement and in response to these enquiries Keshab and a companion visited these towns. In the same year the "Veda Samaj" in Madras, and some years later the "Prarthana Samaj" in Bombay were established. Though not definitely federated with the Brahmo Samaj they are distinctly kindred associations.

### The Split in the Samaj

The position of Devendra Nath was one of peculiar difficulty. Two parties were clamouring for ascendancy, the younger party had for a long time carried things pretty much as they wished; at last the conservative party turned and told Devendra plainly that if he continued to yield to the younger party they must break with him. The difficult position of Devendra was increased by the fact that his sympathies were with both parties. The devotion and enthusiasm of the young men strongly appealed to him and he had a deep personal affection for Keshab: on the other hand he was bound by feelings of loyalty and regard to his old comrades, and was, moreover, largely in sympathy with their main positions. He wished to reform Hinduism, not to break with it; he desired to lop off what he regarded as its accretions but wished to stand by the

Hinduism of the Vedas and the Upanishads. A position of neutrality could not be maintained; his conservative impulses prevailed and he allied himself with the conservative party. Owing to damages to the Samaj building, services were being conducted for a time in the house of Devendra Nath: taking advantage of this he seized the opportunity to reinstate some of the older ministers who had been ousted by newer appointments. The younger party not unnaturally resented the somewhat high-handed proceedings of Devendra Nath, but having taken his position he was prepared to stand by it and proceeded to resume many of the powers which he had allowed to fall into the hands of the younger members of the Samaj. He appointed a new Council among the members of which no representative of the younger party was found. He also took out of their hands the management of the Tattwabodhini Patrika.

The breach was now practically complete, but the progressive party entertained the hope that they might make the scattered members of the Samaj or Samajes assert themselves and claim constitutional rights in the management of the affairs of the Samaj.

On November the 11th the new "Brahmo Samaj of India" was formally, or rather very *informally* constituted by the progressive party. The word "constituted" is far from appropriate, for it was discovered after the meeting that the new Samaj had been launched with absolutely no constitution. Sivanath Sastri writes, "Thus was the 'Brahmo Samaj of India' set afloat. Curiously enough, among the many resolutions passed at this meeting there was none appointing office bearers, or a governing council or auditors, or public functionaries of any kind."

The Adi Brahmo Samaj which consisted of the conservative party had asserted itself and maintained its attitude but left the field open to the activities of the younger party. Neither on the part of the conservative party nor on the part of their trusted head was there manifested any desire to carry on active warfare. The Adi Brahmo Samaj settled down to its respectable monotheistic Hinduism and took up no active reforms or forward movements.

### Devendra Nath's Ideas

Devendra Nath Tagore had now (*i.e.*, in the year 1867) reached the age of fifty and felt justified in falling in with the old Hindu custom of retiring from the active concerns of life. This split in the Samaj must have been a great disappointment to Devendra but he bore his grief bravely and silently. He lived on for nearly forty years longer. Much of his time was spent in long journeys to unfrequented parts that he might give himself to meditation and prayer. From time to time he visited Calcutta and was in sympathetic touch with the contending parties, appreciating what was good in each and doing his best to make them appreciate one another. He was commonly called "Maharshi," *i.e.*, great rishi or saint, and he well deserved the reverence and admiration of his followers.

Although Devendra had read widely in Western philosophical literature he was far less affected by Western thought than either Raja Ram Mohan Roy or Keshab Chander Sen. He was essentially a Hindu monotheist. To deliver India from polytheism and idolatry was his one aim in life. While not without sympathy with Keshab and the younger party in their philanthropic and social reform work he did not approve of the lengths to which they went. He gathered his views of God and his inspiration somewhat largely from the Upanishads and his whole life was far more in accord with Hindu ideals than with the principles which animated the younger party. He was oriental in thought and life and became more and more so as the years passed on. Others have done more to promote the activities of the Samaj but none has done more to make it illustrious by his personal greatness, nor to maintain the central doctrine of the oneness of God.

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### EDITORIAL NOTES

~~Indian Christian Leadership~~—An article has recently appeared under this title in the Christian Patriot. It is too long to quote extensively but we shall deal generally with its statements and conclusions. It is the cry of a pessimist, of a disappointed soul. The final sentence rings out a condemnation upon all the work of the church in India. "Of the constituents of a genuine and noble leadership, he has none. We must wait and pray for a new

(2) **By Having Schools of Prayer.**—After the Summer Conferences on Evangelism at Kuling and Peitaiho last summer a "School of Prayer" was started in each place. The object was to really enter into a school of prayer with Jesus Christ as the teacher; using Andrew Murray's "with Christ in the School of Prayer" as a text book; studying one chapter a day and praying that each member of the school might become an intercessor after God's own heart. A Shanghai book-store sold one hundred copies of the text book in three days. Weekly meetings for united study and intercession followed at Kuling with such blessing and helpfulness that some members conveyed the idea to their mission stations upon their return. Would it be possible to choose some one month of the coming year in which as a Mission you would concentrate on such a study and practice of prayer, in whatever way is most studied to your needs?

#### HOW CAN WE PROMOTE INTERCESSION IN THE CHINESE CHURCH?

(1) **By praying more with the Chinese.**—We pray for them but we do not pray enough with them, in smaller groups or individually. One cannot help but feel in reading the record of his life that one way that greatest of all teachers taught his disciples to pray was by praying with them.

(2) **By such instruction of members regarding the importance, power and place of intercession that, spontaneously prayer-groups will be formed which will become the life blood of the church, the inspiration of the pastor and the life-saving station of the community.**

I know of such a circle that has this last year revived a dead Church and made it a living member of the body of Christ.

(3) **A monthly Day of Intercession.**—Twelve days out of the three hundred and sixty-five devoted to the greatest, most effectual work of the Church. Is it too much? "And he spent the night in prayer unto God." Not every member of the church could stop his work and go to the church to pray but he could make it a day of prayer. But some could. I know of a place where once a month every missionary puts aside *every other kind of work* to concentrate upon intercession for the day. Workers come in from other centres; the schools close and missionaries and Chinese unite in intercession for the releasing of God's power. Would such a day pay in your station? "The greatest of all time savers is intercession." Oh, what might not be wrought by God in this land if a passion for China's salvation and spiritual awakening swept over the Chinese Church and the missionary body like a forest fire.

## THE BRAHMO SAMAJ: ITS PAST, ITS PRESENT AND ITS POSSIBLE FUTURE

EDWIN GREAVES

(Continued.)

### The New Samaj

The beginnings of the new "Brahmo Samaj of India" were not without difficulties. Apparently the controversial atmosphere in which it had been born was not helpful to the devotional side of the movement. An endeavour was made to remedy this by giving a larger place to singing and music in the services and meetings. The "Sankirtan" became very prominent and street processions were organized. These proceedings were regarded as undignified by the Adi Samaj, and some of the members of the new Samaj did not heartily approve of the methods now adopted. Devendra Nath was invited to come and deliver some addresses to the new Samaj for its help and it speaks well for the "Maharshi" that in spite of all that had passed he consented.

During the year 1868 Keshab made long tours, lecturing in Bombay and other places. He was also engaged in the endeavour to prevail on the Government to pass a law legalizing marriages performed according to the Brahmo Samaj rites. The year was one of great activities, and enthusiasm ran high, so much so that many of the admirers of Keshab carried their expressions of reverence so far that they were accused of worshipping him. A strong protest against this "man-worship" was raised by a respected member of the Samaj. The opponents of the Samaj found occasion to utter bitter taunts against the movement which could allow of such excesses. Some members of the Samaj itself joined in the protest against this new development, at first privately, later and publicly. They not only charged their fellow members with offering such worship to Keshab, but accused him of conniving at, if not directly encouraging it. Keshab would not enter into controversy on the subject. In a letter written in the following year, however, he made it tolerably clear that he was not altogether guiltless in the matter. He writes:—"I have never approved of the manner in which some of my friends honour me ..... I have repeatedly expressed my hesitation to receive such honours. But I have no right to interfere with the freedom of others. It has

ever been against my taste and conviction to bring men to do what I like by command or entreaties." The controversy waged for some time: matters apparently improved in 1869.

At the consecration of the building for worship for the new Samaj in August 1869, Mr. Sen made a statement very closely in accord with that made many years earlier by the older Sámaj, thus endeavouring to shew that the great principles of the founder of the Samaj were being maintained in their integrity. On the same day 21 young men were initiated as members of the Samaj. The growing influence of Keshab increased the enthusiasm of his friends and the opposition of his critics.

Early in 1870 Mr. Sen visited England and was accorded a great reception; he returned to India in the autumn. He received a warm welcome on arriving in India, from Devendra Nath among others, and for a time it was hoped that there might be a reconciliation between the new Samaj and the Adi Samaj, but in an address given some time later by Devendra he made references to the pro-Christian attitude of Keshab, which offended the feelings of his followers and dissipated any hope of a reconciliation.

### **Brahmo Marriage Act**

At this time the Social Reform side of the Samaj's work was accorded a very prominent position.

In 1872 the Brahmo Marriage Act was passed. This was a great triumph for Mr. Sen and his party. By this act it became possible for the marriages of widows and inter-caste marriages to be legalized, and for those who chose to make themselves amenable to the Act, polygamy and child marriage became illegal. This success of Keshab aroused much bitterness on the part of his opponents for it was a serious blow to the whole Hindu system, and left the door open for many who were Hindus to break away from the tyranny of custom, if they cared to ally themselves with the Brahmos. Many members of the Adi Brahmo Samaj were also angry, for such measures as the passing of the Bill tended to lead the Brahmos to un-Hinduise themselves, and this was quite opposed to the policy of the older members of the Samaj.

The next few years saw the starting of various activities on the part of the Samaj but there was fitfulness about some of them; these plans were hastily formed and often lacked stability. There

was not a little agitation in the Samaj for a more constitutional form of Government.

### Special Inspiration

Mr. Sen had long taught the doctrine of the liberty of the individual conscience. This doctrine now began to assume a new form and received a *special application*. He propounded the doctrine of "*adesh*," which practically means "individual inspiration, or special revelation." Apparently Mr. Sen claimed to enjoy this "*adesh*" in a very special measure and because of it assumed more and more right to dictate in the affairs of the Samaj, claiming special divine authority for his decisions. It was also about this time that he pressed forward asceticism and introduced a scheme for the establishment of four orders of followers in the Samaj. 1. Yogis,—those who were in a very special way united to God by contemplation and asceticism. 2. Bhaktas,—those who developed the devotional side of the religious life. 3. Gyanis,—those who applied themselves to the fullest knowledge of God. 4. Shebaks,—those who gave themselves to the practical side of the religious life, to active service.

### Split in the New Samaj

In 1878 came the incident which brought about the second great split in the Samaj. Arrangements were proceeding for the marriage of a daughter of Keshab Chander Sen with the young Maharaja of Kooch Behar. Difficulties were raised by some of the members of the Samaj on the ground that the daughter was not of marriageable age according to the rules of the Samaj, and that it was reported that the marriage would not be carried out in accordance with the Samaj's rites. Protests were made by many, even among the advanced section of the Samaj, but Keshab refused to yield and carried the marriage through. The protestors, however were not to be silenced, heated words were uttered and controversy was followed by a keen struggle and unseemly contests for the possession of the pulpit of the Samaj. Some of the Brahmos demanded a special meeting that the whole situation might be discussed fully, but Mr Sen, advised, it is said, by some of the members who were on his side, declined to call a meeting. Eventually, however, a public meeting was called by others, it was held in the Town Hall on May the 15th 1878, and the Sadharan Brahmo Samaj was founded. One of the resolutions ran as



follows:—"That this meeting deeply deplores the want of a constitutional organization in the Brahmo Samaj and does humbly establish a Samaj, to be called the Sadharan Brahmo Samaj, with a view to remove the serious and manifold evils resulting from the state of things and to secure the representation of the views and harmonious co-operation of the general Brahmo community in all that affects the progress of the Theistic Church in India."

In the twenty years during which Keshab Chander Sen had been connected with the Samaj much progress had been made as regards the membership. The Samajes had risen from somewhere about a dozen to over 120, about two thirds of this number being in Bengal the rest scattered over a wide area.

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## UNIVERSAL DAYS OF PRAYER FOR SUNDAY SCHOOLS

On Sunday and Monday, October 17th and 18th, all Christian preachers are urged to make special local arrangements for thanksgiving and prayer. Sermons on the subject are suggested. For fuller particulars see later press notices or send an anna stamp to I.S.S.U. Office, Jubbulpore, C.P.

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## BOOK REVIEWS AND NOTICES

### Kabir's Poems

Macmillan & Co. has recently published another book which deals with a comparatively modern religious movement in India, that of the weaver-mystic Kabir. It contains translations of 100 selected songs by Sir Rabindranath Tagore and an introduction by Evelyn Underhill, the well known student of mysticism. The style of the translation is that of the Gitanjali and it is interesting to see the correspondence of the thought of Kabir and his translator in many points. We believe that none can read these translations without realising that God speaks through many witnesses and that the contribution of India to the final religion will be not a slight one. No one can fail to feel the earnestness and truth of Kabir's religious life or to catch the charm of his style in this little book. This book reveals too a characteristic of much of devotional literature of India—the possibility of realising the personality of God and at the same time of thinking of him in terms of Vedantic pantheism. This often leads to the mistake of trying to interpret all references to the personality of God by the latter idea, a mistake which seems to be responsible for much confusion regarding the devotional side

of Hinduism. The Aryan Vedantic thinkers filled India with their subtle pantheism but they could not destroy or even modify the belief of the true devotee in the personality of God and so we see ideas of pantheism chasing each other across the fields of a real personal intimacy with God, like cloud shadows across the brilliant Indian rice fields. Kabir's religious thought, even if not quite consistent, is a healthy and happy view of life. To him religion means living heart-to-heart with God, wherever God has placed him. He feels no necessity to seek the forest or the hermitage. The book can be commended both as a book for study and a help to one's personal religious life.

### Indian Theism by Nicol Macnicol, M.A., D.LITT.

This book is the first of a series entitled "The Religious Quest of India", whose aim is stated to be, first the thorough and scientific understanding of Indian religious ideas and their development, and secondly the determination of their relationship to Christian ideas. Dr. Macnicol's book is the first of the series and if all the other equal it in scholarship and fairness, it will be a noteworthy series. The author has endeavoured to trace the general developments of Indian Theism from the Vedas to modern Hinduism and he has performed his task by means of a wide and profound scholarship, and with a keen sympathy with all the aspirations of Indian Theism and a charm and lucidity of style that give to the book a very high value. We have no hesitation in asserting that both for the missionary and for the student of Hinduism, it is one of the most important books that have appeared for a long time. The theistic value of India's religious thought—the deep theistic interest noted in Indian religion—are here for the first time clearly set forth. Both European and Indian scholarship have been too satisfied to regard the monistic Vedanta as representing the Indian religious spirit more strongly than any other single idea, but after the scholarly exposition of Dr. Macnicol this thought must be relegated to the lumber house of ideas in company with such ideas as the verbal inspiration of the Bible and the infallibility of the Pope. Theism is a deeply rooted instinct in the Indian mind and has managed to grow in the most uncongenial soil and surroundings. Dr. Macnicol shows how the full and perfect development of this instinct has been hampered and perverted by other influences but the fact of its existence and of the high value of its products can no longer be denied. We are glad to see that for the first time in a general treatise upon Indian religious thought, the high place of Saiva Siddhantism has been fully recognised, though we cannot agree with the author in all his statements as to this school. Manikka Vasagar is undoubtedly one of the outstanding saints of this school of devotion, but we are of opinion that purer and higher theistic thought can be found in other untranslated Tamil Scriptures of Saiva Siddhantism than even Tiruvachagam reveals. Tirumandaram reveals Saiva Siddhanta theism in a less passionate but purer aspect and contains some of the most beautiful and revealing verses that Tamil literature presents. We are indebted to Dr. Macnicol for this most valuable book and we can suggest no better present than this to a missionary and his friends.

H. A. S.

approach. But we must remember that others would be repelled by such an approach. We need to keep in mind that we are just as responsible for the men we repel as the men we win. Personally, I have found it much better to try and find out just what plane the man I desire to reach is living on, and make a simple diagnosis so that I can meet his individual need. In order to do this we must not be too far removed from men but must speak their language and know their needs. Most men have moral problems which are unsolved and are hindering them in their spiritual growth. Christ Jesus grew in wisdom and in stature and in favour with God and man. This makes an excellent norm for testing men under four eyes. Here we have the four planes: physical, stature; mental, wisdom; social favour with man; spiritual favour with God. Find out where the man you wish to reach fails to meet the requirements of the above standard. Make your diagnosis incisive. Make it clear that you cannot help him if he is not honest in his dealings with you. You will find that if you possess tact and sympathy you will share with him the deepest experiences of his life. You will soon hear him say "I have never told any man what I am telling you." Then you can prescribe the remedy for the very thing that troubles him. Unless there is this examination many spurious problems arise. I have even found in India that men will waste your time talking about entire sanctification when it is purification they need. A student once came to me and told me he was an agnostic and believed in the golden rule. When I probed into his life he neither practised the golden rule nor did he give sufficient continual thought to be an agnostic. His real trouble was impurity which walled him away from God. The confessions we hear may startle us. Even Christian workers will make confessions which would not look well in print. Lest any man might question the above let me quote from that prince of personal workers, Henry Drummond, a man with a great passion for the souls of men, who says that he sometimes listens to "confessions of sin and to stories of ill-living so filthy and so loathsome that he felt when he returned home that he must change his very clothes" and yet to these plague-stricken children Drummond offered with joyful confidence the robe of righteousness and the garment of salvation. We need this confident hope to-day. Men and women are round about us, will-less, heart-less, hopeless, and there

is something stimulating and magnetic about a strong man's confident speech. If we proclaim the unsearchable riches of Christ, let us proclaim them with a confidence born of experimental fellowship with the Lord, and with the untrebling assurance that the crown of life can be brought to the most benighted, and the pure white robe to the most defiled.

A solemn duty rests upon us that we regard all such confidence as sacred. We can never expect to have a continual hold on men if we do not follow this clear rule. The same ethics hold here as in the case of the physician. What a priceless opportunity we have to bring the message of the Great Physician: "I came not to call the righteous but sinners to repentance; they that are whole need not a physician but they that are sick." We ought always to share our prayer-life with others who come to us as genuine seekers, and let them into the power house that gives us liberty. When we have won our man then we are in a position to warn him. This is the royal rule of personal work: woo, win, warn.

(To be continued)

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## THE HISTORY OF THE BRAHMO SAMAJ

REV. EDWIN GREAVES

(Continued.)

### The New Dispensation

Mr. Sen lived for six years after the unhappy incidents recorded above and in 1880 founded the "New Dispensation," but his best work was over. In 1878 he passed through a severe illness. It would seem that the struggles through which he had passed, followed by the illness, told so severely on him that he never fully recovered his balance. In his endeavours to recover lost ground there was uncertainty in his plans and methods. Novelties lacking a sound basis are not calculated to give strength to a movement. In 1880 we find in the *Sunday Mirror* something like an apology for idolatry; it was certainly far removed from the uncompromising attitude that the past leaders of the Samaj had maintained. His claims to divine guidance to justify any course he might take would naturally have no weight with his adversaries and such a course was not likely to restore the confidence of any seceders.

and easily carried away by his feelings. Taking his life as a whole it certainly lacks the quiet strength of that manifested by Raja Ram Mohan Roy and Devendra Nath Tagore.

### The Three Samajes

At the present time the three sections of the Samaj remain apart. 1. The Adi Brahmno Samaj. 2. The Sadharan Brahmno Samaj. 3. The New Dispensation. The first has little vitality as an organization for active work ; it represents the views of those who desire to remain Hindus but reject idolatry and polytheism and accept monotheism. The second and third are far more closely allied in spirit to each other than they are with the first. The bitterness engendered by the great breach of 1878 has been softened down, but though the members of the two sections may be more friendly than they were, the two Samajes stand for two phases of thought. A member of one of the Samajes suggested to me that the distinction was that the Sadharan Samaj is rationalistic, the New Dispensation mystical. Possibly this over emphasises the distinction but does generally indicate the trend of thought in the two sections. The New Dispensation makes more prominent the emotional and devotional side of the religious life, the Sadharan Samaj the intellectual. The social programme of both sections runs on much the same lines.

The Brahmno Samaj, or rather Samajes, hold on their way. That they have effected great and good work many will admit. They have challenged the debasements of idolatry, the tyrannies of caste, the enslavement of woman and her abasement, and have dared to break away from many traditional customs. They have done much for the cause of education ; the cause of philanthropy has been furthered by their efforts and the position established that social service is an essential part of the religious life. Not a little has been done also to teach the doctrine of personal responsibility towards God and the necessity of loyalty to conscience.

In the estimation of the writer the Samajes as institutions are not destined to play a very important part in moulding the future of India, *but* they are indicative of the existence and growing power of movements which are far wider than the Samajes, movements which are full of great possibilities.

He tried to adapt Christian rites and phraseology to Brahmoism. Such a course would hardly find favour with those who did not wish to break too much with their Hindu past, as it certainly brings pain to those who wish the simple meaning and quiet dignity of Christian things to be preserved. There is an address on the "Trinity" delivered by Mr. Sen which well illustrates this point. The word "Trinity" is adopted but the doctrine is not; such argument as there is in the address is unequivocally Unitarian in its whole scope and purpose.

Many vagaries characterise this later period of Keshab's leadership of the New Dispensation. "Pilgrimages to Saints" were instituted, which simply means the setting apart of days when the life and work of certain great men were remembered and speeches and worship associated with their names. We find among those who were thus given Saints' Days, Moses, Socrates, Sakya, the Rishis, Christ, Mahomet, Chaitanya, Scientific men.

It was claimed that the New Dispensation was the consummation of the religious movements of the world. There had been the earliest dispensations, of which the Old Testament period was typical, then a later period, which might be represented by New Testament times, and the period which succeeded them, the New Dispensation was the consummation and climax. About many of the new methods, such as the institution of a semi-consecrated flag of the New Dispensation, and such vagaries it seems kinder not to write. Such efforts indicate a want of sobriety and judgment.

The health of Mr. Sen had been steadily declining. In April 1883 he went to Simla, but returned in October no better. On the 8th of January 1884 he passed away.

After the death of the leader of the New Dispensation it went through a period of great unsettlement, and eventually four parties were formed who went their own ways.

It is difficult to fix the true place of Mr. Keshab Chander Sen in the whole movement of Brahmoism. There can be no question about his passionate endeavours to do good and he certainly possessed great abilities; by his eloquence he often swayed large numbers of men, especially his fellow-countrymen, but if it be contended that his general purpose in life was steadily and consistently maintained this cannot be said about his methods. He was emotional

### The Defects and Power of the Brahmo Samaj

In his history of the Brahmo Samaj, Sivanatha Sastri has drawn up a list of what he considers the defects of the Samaj. He speaks of 1: the lack of devotional life in the home: 2. the want of personal enthusiasm and sense of responsibility on the part of individuals in carrying out the programme of organization: 3. inattention to pastoral work: 4. lack of the missionary spirit: 5. lack of liberality in giving for the work. 6. lack of philanthropic activity: 7. the danger of leaning too much on Western ideals and methods.

It is not for us to say if these indictments are true, but it does seem tolerably clear that during recent years no great forward movement has taken place. The Samaj is doing useful work we believe and there is much that is commendable in the lives and general attitude of many of the members of the two main branches of the Samaj, but the movement seems to be quite deficient in the power which could lead to the regeneration of India.

Looking at the work of the Brahmo Samaj as a whole, and especially considering it from the Christian standpoint, it strikes us as owing not a little of its best inspiration to Christianity. In the lives of Raja Ram Mohan Roy and Keshab Chander Sen the workings of Christian influences are very manifest, and though the attitude of Devendra Nath Tagore was quite different yet it can hardly be denied that the inspiration for much of his best work came from Christianity even though it reached Devendra through other channels. The statement will probably be challenged but it is made quite deliberately,—the impetus which lies behind the aim and activities of the Brahmo Samaj is from Christian sources, and the reason for the comparative failure of the Samaj to secure large results is that while accepting much of Western thought and Western ideals, and giving to Jesus Christ no small place as teacher, it has not realized that the power in the religious life, and the real hope of India, rests not on great teachers, not even on Jesus Christ as the great teacher of Galilee who lived so many years ago, but on Jesus Christ Who lives NOW. No so called eternal Christian principle can regenerate India, it is a personal Saviour, living and active who is needed; not the gracious Man who lived and taught and died for men but Jesus Christ who rose again from the dead

and reigns on high, a Saviour truly human and truly divine, our Redeemer, Friend and Master. He is the life of the Christian Church and He is The One who can save India.

(concluded)

## REPORT OF COMMITTEE ON LIFE AND WORK

(Continued.)

During the year there have been 2,501 adult baptisms and 4,419 children's, a total of 6,920 baptisms. The net gain under baptized adherents for the two years is 5,701, the total being 84,089. All of the Councils have made gains under this head except the Madura West which lost 1,137, Madura East which lost 223, and Kanarese which lost 653. The total baptized community now numbers 1,13,461 a gain of 8,170. This is a very substantial gain.

Under the head of unbaptized adherents we have also forged ahead. There is a gain of 3,962, the total being 31,786. Here again three Councils show losses, viz., Arcot, Kanarese and Jaffna. Two Councils have gained over 1,300, viz., Madura West and Telugu.

Two years ago we were called on to mourn that the gain in our total Christian community for two years was only 265 and the General Assembly sent out a call for a large evangelistic effort. This year our total Christian community shows a gain of 12,265. We have increased from 1,53,115 to 1,65,380. Everyone of the Councils has a share in this increase except the Kanarese Council which shows a loss of 249. But when we deduct the 134 transferred to the Arcot Council with the Bangalore Tamil congregation that loss is reduced to only 115. This transference has also covered up an actual loss of three in the Arcot Council. God has graciously changed our defeat in 1912 into a victory in 1914. We praise and bless His name for what He has done.

### Work for Young People

In work for young people in Sunday schools and Christian Endeavour Societies the advance shown in other departments has not been maintained. There are 90 new Sunday schools reported with 64 new teachers and only 69 additional pupils. This is a very insignificant increase in view of the fact that our statistics show an increase of 11,407 baptized children on the rolls and 8,059 additional unbaptized children. Several of the Councils have shown gains in the number of children enrolled as pupils. The north Tamil Council heads the list of Councils showing a gain of 772 pupils. Gooty District and Madura East come next with gains of nearly 600. Then come the Arcot with over 400 and the Telugu with nearly four hundred. There is a very large falling off of over 1,600 in the Travancore Mission congregations and 600 in the Madura West Council.

We trust the Assembly will ask each Council to appoint a Committee on work for the young to study the conditions in each of its churches, to keep in touch with the General Assembly's Committee, and to see that every Christian child is enrolled in a Sunday school and then stretch out to enrol a larger number of non-Christians as well. We would



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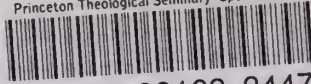
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